



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Frowned [he] and [he] diverted. ¹	عَبَسَ وَتَوَلَّى
2. That came (to) him the a'ama (blind-man).	أَنْ جَاءَهُ الْأَعْمَى
3. And what youdreyka (profoundly causes you ^s to know) la'allā (craving currently unavailable deed that/perhaps) he <i>yazḡakka</i> ² (he: iteratively purifies/ exculpates/ befits himself).	وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي
4. Oryadhbakkarō ([he] repetitively-reminds), so benefits him the reminiscence/remembrance. ³	أَوْ يَذْكُرُ فِتْنَعَهُ الذِّكْرَى
5. As-to whom ^p <i>istaghna</i> ⁴ ([he] affirmed his richness/ sufficiency).	أَمَّا مَنْ اسْتَغْنَى
6. So you ^s (are) for him <i>tassadda</i> ⁵ (tend).	فَأَنْتَ لَهُ تَصَدَّى
7. And not on you ^s that not <i>yazḡakka</i> ⁶ (he: iteratively purifies- / exculpates/ befits/ suits him self).	وَمَا عَلَيْكَ أَلَّا يَزَكِّي
8. And as-to whom ^p [he] came (to) you ^s treading. ⁷	وَأَمَّا مَنْ جَاءَكَ يَسْعَى
9. While he <i>yakhsha</i> (reverently-fears).	وَهُوَ يَخْشَى
10. So you ^s (are) a'n (regarding) him <i>talabha</i> ([you ^s] entertainingly distract).	فَأَنْتَ عَنْهُ تَلَهَّى
11. Not-at-all; ⁸ verily it ^w (is) a reminder. ⁹	كَلَّا إِنَّهَا تَذْكِرَةٌ
12. So whoever [he] willed, [he] remembered Him/it. ^x	فَمَنْ شَاءَ ذَكَّرْهُ
13. In writs <i>mukarrama'ten</i> ^w (highly hospitable and honored). ^w	فِي صُحُفٍ مُّكَرَّمَةٍ
14. Marfo 'a'ten ^w (loftily placed) ^w <i>muttabhara'ten</i> ^w (had been purged). ^w	مَرْفُوعَةٍ مُّطَهَّرَةٍ
15. By hands ^w (of) <i>safara'ten</i> ¹⁰ (scribers, messengers, journeyers).	بِأَيْدِي سَفَرَةٍ
16. Ke'ra'men (bounty-givers and honor bestowers) <i>barara'ten</i> ¹¹ (works beyond duty, being all around beautiful).	كِرَامٍ بَرَرَةٍ

¹ In this case: "diverted" *his face*, i.e. in reference to the Prophet (SAWS).

² The word "يزكي" means, and Allah is knower, [he] *exculpates, befits/ suits himself*. See التفاسير واللسان.

³ The word "ذكرى" is "reminiscence/remembrance" based on this great *Ayah*, "And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

⁴ The word "استغنى" = "أكد مغناته و أظهرها" meaning he *affirmed/ showed his richness*. See مغني اللبيب.

⁵ The word "تصدى" = "tassadda," according to "اللسان" meaning made himself to come across another's way looking at him and humbly requesting him something." I could not find a "proper" word in English to correspond to "تصدى" *per se*, so I chose "attend." Because in my judgment the Prophet (SAWS) was going out of *his way*, as he normally does, to convince other to save them by inviting to Islam.

⁶ See footnote 2 above regarding "يزكي".

⁷ The word "سعى" has several meanings, depending on the context: (1) "يعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along, as in *this context*; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See البصائر واللسان.

⁸ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁹ The word "التذكير" means *that which reminds or by which one is reminded*. See البصائر.

¹⁰ The word "safarah" = "سفرة" has at least three distinct meanings: (1) (angel) scribes, (2) messengers, (3) journeyers. Example of the last the *Hadeeth* when he (SAWS) said to *Makka* people: "يا أهل البلد صلوا أربعاً فاتنا سفر".

¹¹ The word "بررة" is stronger than "أبرار". As "بررة" is plural for "بر" and "أبرار" plural for "أبر". And clearly "بر" is much more extensive. That is why the angels are particularized for "بررة". See الراغب.

17. (Had been)killed ¹² the mankind what ¹³ an ingrate he (is).	قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ ﴿١٧﴾
18. Of what thing [He] created him.	مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾
19. Of a <i>nutfā'ten</i> (sperm-drop ^w) ¹⁴ [He] created him then [He] fated him.	مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾
20. Afterwards the path <i>yassarabo</i> ([He] made it easy for him).	ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾
21. Afterwards [He] deadened him; then [He] entombed him.	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾
22. Afterwards, if [He] willed [He] resurrected him.	ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾
23. Not-at-all, ¹⁵ <i>lamma</i> (not yet) ¹⁶ [he] finishes what [He] commanded him.	كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾
24. So let look the mankind to his <i>tta'aame</i> ^x (wheat/-edible/ food-grains). ^x	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾
25. We surely <i>ssabbabna</i> (We descended/poured) the water <i>ssaban</i> ¹⁷ (sure descending/pouring).	أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
26. Afterwards We split the Earth ^w <i>shaqqan</i> ¹⁸ (sure a splitting).	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
27. Then We sprouted in it ^w grains. ^w	فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾
28. And grapes ¹⁹ and <i>qadhbhan</i> ²⁰ (clove/ alfalfa/ freshly/ lopped sprout).	وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
29. And olives and date-palms. ^w	وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
30. And <i>hada'eqa</i> (walled-parks) ^{w21} <i>ghulban</i> (thicks).	وَحَدَاقٍ غُلْبًا ﴿٣٠﴾
31. And a fruit ^{w22} and an herbage.	وَفَيْكَةً وَأَبًّا ﴿٣١﴾
32. A <i>mata'an</i> ²³ (resource for a transitory worldly delight) for you ^b and your ⁿ <i>an'aam</i> ^w (camels/ cows/ sheep/ and goats). ^w	مَتَاعًا لَّكُمْ وَلِأَعْمِلِكُمْ ﴿٣٢﴾
33. So if came ^w The <i>Sakhkhato</i> ^w (ear splitting bang). ^w	فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾
34. Day flees the <i>mar'o</i> ²⁴ (mature-man/ perfect manliness possessor) from his brother.	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾
35. And his mother and his father.	وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

¹² The word “قَتَلَ” constructed in the passive, means: *be cursed he*.

¹³ The particle “مَا” in “مَا أَكْفَرَهُ” is “مَا التَّعْجِيبِيَّةُ” = “what/how.” See إعراب القرآن، لمحمود صافي.

¹⁴ The word “نُطْفَةٍ” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نُطْفَةٍ” is the male semen.

¹⁵ See footnote 8 above regarding “كَلَّا”.

¹⁶ The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “except.” See القرطبي ومغني اللبيب.

¹⁷ The word “صَبًّا” is an infinitive noun for intensity, so “sure” is used for such intensity. See إعراب القرآن، محمود صافي.

¹⁸ Ibid, only for “شَقًّا”.

¹⁹ Invariably throughout the Qur'an when the reference is made to “الأعناب” the mention of for example the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever comes the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of References.

²⁰ The word “قَضْبًا” translated as “clove” but it could also mean “alfalfa.” Also in “القضب” اللسان is that which is eaten as freshly lopped sprouts. In other words, all the aforementioned three could apply.

²¹ The word park needs to be walled to be called “حديقة” see اللسان.

²² The word “فَيْكَةٍ” = “fruit” in Arabic is feminine-gender. So it and its qualifier adjective are feminized by the superscript^w.

²³ The word “مَتَاعٌ” = “mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See the lexicon attached to this Translation for elaboration.

²⁴ See the Lexicon attached to this Translation for the differences between: the man = الرجل, the human = الإنسان, the person = الشخص, the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way.

36. And his she-companion/she-consort and his sons.	وَصَلَحَتِهِ وَبَنِيهِ ﴿٣٦﴾
37. For every an <i>emre'en</i> ²⁵ (<i>mature/perfect manliness possessor</i>) of them then-day(<i>is</i>) an affair/a matter enriching/-sufficing ²⁶ him.	لِكُلِّ أَمْرٍ مِّمَّهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾
38. Faces then-day(<i>are</i>) <i>musferaton</i> (<i>illuminators/ resplendent</i>). ^w	وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾
39. Laughters ^w <i>mustabshe'raton</i> (<i>pleasant-tidings-affirmers</i>). ^w	صَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾
40. And faces then-day on it ^w (<i>is</i>) <i>ghabarat</i> ²⁷ (<i>ever-dustiness</i>). ^w	وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾
41. Overburdens it ^w (<i>is</i>) <i>qataraton</i> ²⁸ (<i>black-dust</i>). ^w	تَرَهَقَهَا قَتَرَةٌ ﴿٤١﴾
42. Those, they(<i>are</i>) the ingrates the <i>fajara'te</i> ²⁹ (<i>debauchers-/wicked/bad</i>). ^w	أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

²⁵ See footnote 24 above regarding المرء.

²⁶ That is fully engrossing him.

²⁷ The word “غبرة” as in اللتاج, is “تردد الرهج (أي الغبار)” constant or ever appearance of dust.

²⁸ The word “قتر” is black dust. See اللتاج.

²⁹ The word “فجرة” plural for “فاجر” = “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he exceeds the bounds. See the word: “الراغب” in “فاجر” +